

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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Price One Penny.

SACRED STONES IN THE VICINITY OF NEWARK, LICKING COUNTY, OHIO.

In No. 41 of the present volume of the STAR, we published an article under the head of THE TWO BIBLES, in which some extracts were made from an American exchange paper, relative to the discovery of SACRED STONES, containing Hebrew writings, found buried in the ancient Indian mounds of that country. Since writing that article, we have fortunately been favored with a more complete description of these sacred Relics and their inscriptions. We are sure that our readers will hail these late discoveries with unbounded joy, as the most incontrovertible external evidences of the divine authenticity of the sacred writings, taken from the Nephite gold Plates, found in the hill Cumorah, in the State of New York, Sept. 22nd, 1827. Two of the Ohio Sacred Stones were found thirty-three years, and the other two, thirty-eight years, after obtaining the gold plates. Hundreds of thousands who have read the 563 pages of the ancient history of the people of Nephi (or "Nephel") cannot fail to recognize that the American Israelites, whose inscriptions

are found upon the Sacred Stones, are the same identical nation whose history is inscribed upon the metallic plates. The "Occident," an American paper, contains the following interesting article, which we recommend to the careful consideration of all our readers:—

"Having just returned home, Mr. Editor, after some days spent in Cincinnati, I hasten to give you some account of the stones, with Hebrew inscriptions, which have been disinterred from Indian mounds near Newark, in Licking county, Ohio. All these stones I carried with me to Cincinnati, and they have been examined by Dr. Lilienthal, Ilwowy, and other excellent scholars. I regret that more such scholars did not see them.

I will begin with the smallest, and probably the least valuable of all the four relics. It belongs to Mr. Dennis, a lawyer of Newark. It was found in a mound about three miles east from Newark, which has been described to me as being about seven feet high, and it was lodged near the base on the level of the ground, where human

bones were also disinterred. It is the figure of a human head cut off from the body, and cut off so close that there is no part of the neck with it. The forehead, the eyes, nose and mouth, and all parts of the face are very plainly figured. Two marks represent the ears. The forehead is low, and rather singular as a receding forehead. The face does not appear to me to have any resemblance to the Indian face. There is an occipital protrusion, which appears to represent very nicely an abundance of hair. The whole is not an inch and a half high, and it does not cover the length of two inches. The stone itself is rough, and I would guess that it is some common sandstone. Five Hebrew letters are cut in the forehead. When Dr. Lillienthal saw it, he instantly decided that the last three letters were *nun, pe, lamed*. The little Hebrew boy, says he, will tell you at once that these are the letters. The whole inscription appears to be this : *יְרַחֵם*. Dr. Illoway gives it as his judgment that the words are "Yerachamehu Adonai Nephel," "May the Lord have mercy on him, an untimely birth," or an abortion. Both Job and David use the word Nephel with this meaning. If I might take the liberty to add one suggestion to this most plausible and interesting solution of the scholar, it would be this, that the affixed pronoun of the first word be changed to the first person, and then the interpretation will be, "May the Lord have mercy on me, an untimely birth." The expression may be illustrated by such verses as these : "I am a worm and no man ; a reproach of men, and despised of the people." (Psalm xxii, 6.) "I am a brother to dragons, and a companion to owls." (Job xxx, 29.) We have, accordingly, found written in the rock one of the most interesting expressions of humility and contrition. The man feels that he has failed to reach the high mark of human life ; that all his life has been a failure ; that he once had excellent prospects, but all his promises have proved to be only the blossoms where the fruit fails, and now he leaves it written in the rock : "May the Lord have mercy on me, an utter failure," a Nephel ! Here is a most solemn insight into the

humble heart, the repenting and praying mind.

Another relic is so singular, that when Dr. Lillienthal looked at it a moment, the first expression of his emotions was that is was the strangest thing he had ever seen. It was extracted from the same little mound which has just been mentioned, and is now the property of Mr. Shrock, of Newark. Its form is nearer a right-angled triangle than a square, but it differs widely from both. Its most extreme parts are separated by just three inches and a half. Its greatest thickness is about one inch, where the same rounded part is on one side the forehead of a human face, and on another side it is the forehead of another human face. These foreheads come together at the right angle of the figure. Antiquity is impressed on the whole figure. The stone has almost the same whiteness as limestone. First, I take a lateral view of it, and there stands very plainly before me an animal ; shall I say it is a dog, erect and long ? or shall I say it is a panther ?—this I cannot determine. Behold there the head, the highest part of the figure as it now stands ; there are ears, eyes, nose, mouth, the neck is singularly long, the two legs in front are there, and behind them is an open space through which I can push my little finger, and I now have my finger between the two legs in front and the two behind. The tail is nicely carved, rather bushy at the end, and measures about half the distance from the back to the ground. Four or five letters are cut in the side of this animal, which we are not able to explain. Next we turn our eyes from the animal to the human faces. We adjust the whole figure, so that the animal is standing with its face to us, and we look right into its eyes. Beneath its face is a human face : evidently forehead, eyes, nose, and mouth cannot here be mistaken. Next, throw the animal on its back, laying the back of its head right on the ground, while we are still standing right in front of it : and here above the animal's head is a human face, singularly long, and as plainly carved as such an object can be. Mark it, long nose, receding eyes, prominent

chin, open mouth, receding lips. Several Hebrew letters are on the forehead, but we will pass these by just now, naming them the mysterious inscription, to which we will soon revert. We leave this forehead and try to look round to the back part of the head, and this brings us round to another forehead at the point where the right angle of the triangle is. This is a large forehead, and the letter *shin* clearly inscribed on it. Here the first thought is that this *shin* stands for "Shaddai," or Almighty, and that it is the *shin* of the phylactery. It will not be doubted that this is the aspect of devotion, and the phylactery is in its place. Beneath this forehead are all the other parts of the human face, eyebrows, eyes, nose, cheeks, mouth, lips, and chin; and, what is again most singular, if you just turn this face so as to place the top of the head right on the ground, the two hind feet of the animal then become supreme and rest on the forehead of another human face, which you instantly see to be such, and parts of the face last mentioned are in this one. Two sides of the right angle exhibit each one two human faces, that is, four faces in all, and all having their backs to the centre of the stone.

We must revert to the mysterious inscription. My own first impression would be that these are the letters. **טלחבני**. The first letter might stand for **טוב**, which means "good;" the last is the initial of **קטן**, which means "old man," "aged;" and, accordingly, the sentence would be, "It is good to love the aged;" or, "It is good to bring the aged under obligations to you." The face which bears this inscription on its forehead has the marks of extreme old age. The sentiment itself is most praiseworthy. It has its richest bloom at the grave of departed excellence. It is equally honorable to deceased and survivors. I know not, however, that any accomplished scholar would acquiesce in this solution. Dr. Illowy has suggested another of incomparably greater beauty. The first **ט** he takes to be a **ד**. He argues that the lower mark, which makes it more like a beth than a daleth, is more recent than the original letter, and daleth has been used as a substitute

for the Lord or the Ineffable Name. He takes the last letter to be **נח**; perhaps he is right. The first two letters make **נל**, which means dew. Let **ח** stand for **חיים**, life, **ד** for the Lord (Adonai), **נ** for **נחמין** "in awaking," and **נ** for **נרמים** or **נחשת** and the result is the brilliant sentence, "The dew of life is the Lord in awaking those that sleep," or "in awaking souls." Most clearly those that sleep are those that sleep in the dust—the souls that are asleep in death. There was the same association of ideas among the Prophets. Dew became one of the figures in the language of the resurrection of the dead. Isaiah unites the two ideas in this verse: "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah xxvi, 19). The sentence which Dr. Illowy has brought out cannot be surpassed in respect to either beauty, or force, or appropriateness. If it could only be proved to be the true solution, it would make this stone one of the most interesting and valuable in the world. The only fear is, that there is more fantastic beauty than solid verity.

The wedge-shaped stone next claims our attention. It is now the property of Mr. David M. Johnson, of Coshocton, Ohio. It was found in a sink or depression of ground near Newark, which has been compared to the sinking clay that fills up a well. Its length does not reach six inches; its widest part is hardly three inches. Its color approaches near the chocolate. It has the shape of a wedge; at its small end it tapers, or is rounded, and the end itself is a flattened surface of about half an inch in diameter. At the other end there rests on the head of the wedge a handle. A Hebrew inscription is on each of its four sides, and these inscriptions are as plain as the word "Occident" ever is on the first page of your magazine. The inscriptions are—

טלחבני

חמה יחיה

דבר יהיה

קדש קדשים

A Jew does not need to be informed that the meaning is, the King of the earth, the Law of the Lord, the Word of the Lord, and the Holy of Holies. Here is a most suggestive summary of all religion, both natural and revealed. Here is all dogmatic theology comprehended in four phrases. The fundamental idea of all religion is the idea of the King of the earth, the Creator, the Preserver, the Supreme Disposer. We mount one step higher, and become acquainted with the Law of the Lord, we become a learner at Mount Sinai. We advance farther and become acquainted with the Word of the Lord, spoken by the Prophets, and all these Prophets direct their fingers to a particular object that blazes in the future—it is the Holy of Holies. The great religious idea which united and comforted the Jews, during the Babylonish captivity, was that of a new temple and a more pure worship, a better age approaching, when "he that is feeble among them should be as David, and the house of David should be as God, as the angel of the Lord before them." (Zech. xii, 8). Ezekiel devoted several of his last chapters to the description of the new temple, and the better Holy of Holies which should be among the Jews. Daniel spoke of a Holy of Holies (the very words that are on this stone) which should be anointed at an appointed time. Thus the four inscriptions begin with the first idea of natural religion, the King of the earth; then they place before us God's Law at Sinai; then they introduce us to the Word of the Lord by all the Prophets; and finally, they mention the great hope of the world, the Holy of Holies—the more magnificent temple that was promised and expected, the regeneration of our fallen nature, the glory of God blazing before the eyes of all the world. More comprehensive items of a religious faith were never written than just the four items on that stone. And we feel as if it must be the sublime, hopeful lessons of the Babylonish captivity that are concentrated in that one phrase on the stone, the Holy of Holies.

The fourth stone is immeasurably a greater mystery, and an object of greater interest than the others. It is

the stone presenting the engraving of the Ten Commandments. It was discovered in 1860, the same year in which the wedge-shaped stone was found. The other two were found in 1865. It is also the property of Mr. Johnson, who bought it from Mr. Wyrick, the gentleman who found it.

There is an extended series of Indian mounds, fortifications, and enclosures around Newark. One of the most remarkable was an enormous stone mound of conical form, eight miles south of the spot where Newark now stands. It is believed that some thousands of loads of stone have been taken from it in wagons for the Ohio canal and other purposes. It was once five hundred and eighty feet in circumference at the base, and from forty to fifty feet high. It became an impression among the workmen that there was a circle of little mounds, consisting of pure clay, enclosed within the great mound, and standing round near the periphery at the base. In the removal of one of these clay mounds, a piece of wood was found, like the shell of an old log, and on it several copper rings were lying. A farther examination decided that this piece of wood was only the covering of a lower piece, which had the form of a large trough, and all its interior seems to have been once lined with a very coarse cloth, so rotten at present that a piece as large as a thumb nail could not be held together. This trough contained several human bones, "a locket of very fine black hair, about six or eight inches long," and ten other copper rings. It was farther found that this coffin lay in a bed of very tough fire clay of the color of putty, and two feet thickness. In digging into this fire clay, a stone box was struck in the lower part of it. The box was drawn out with care, was found to be of a rounded oblong shape, and of a metallic color, lighter than copper. Its two halves were cemented together, and, after considerable effort, the cement was broken, the two halves separated, and, behold! in the centre of the box was this stone with the engraving of the Ten Commandments. Now, keep these facts in their connection: the stone lodged in the centre of the stone box, this box

buried in a stratum of fire clay, the coffin also lodged in the fire clay and above the box, the clay mound over all, and then the enormous stone mound covering all.

The stone has for its length about six inches and seven eighths, for its width about two inches and seven eighths, and for its thickness about one inch and five eighths. On one side the greater part of the surface is depressed, and the carved human figure is in this depression. On the opposite side the central surface is a protruded plane, but the protrusion on one side does not correspond exactly with the depression on the other side. The human figure stands out in relief on the depressed plane; it has the appearance of a noble man; every thing is oriental; the man presents his left side to you; there is the turban, the garment thrown over the shoulder, the thick and peculiar vestment for the breast, the girdle, and beneath this the flowing robe, the varied folds of which are nicely carved; the eye is penetrating; the left arm has its hand at the breast; and the letters מֹשֶׁה, that is, Moses, are over the head, engraved in the plane of the depression. This decides that the image represents Moses.

At the feet of the image there is an empty space through the stone, and then a round handle is united to the main stone at its ends, as if the stone was once carried by a strap passed through this empty space. The end of the stone at the head of the image is circular, and accordingly the border of the stone is at that end like an arch over the inscription at the head of the image and the whole image. This elevated border runs down on both sides of the image to the feet. Beginning at a peculiar mark in the arch, right above the head of the image, we read these words on the raised border in front of the image: "Who have brought thee out of the land of Egypt." This brings us to the foot of the image, and now the stone must be turned over, and there, close to the open space at the handle, are the words: "Out of the house of servants." All this back of the stone and the sides, with the exception of the little handle, are covered with

letters, or lines of letters, running in different ways; and finally, we must again turn the image up, and, proceeding from the raised border nearest its feet, we find these words on the raised border, rather behind the image, running up to that peculiar mark in the arch over the head, the same mark where we first started, "Nor his ox, nor his ass, nor anything that is thy neighbour's."

We will now translate the whole inscription, showing all the parts of the Decalogue that are on the stone.

"Who have brought thee out of the land of Egypt, out of the house of servants."

"I am the Lord thy God."

"Thou shalt have no other gods before me."

"Thou shalt not make unto thee any graven image or any. Thou shalt not bow down thyself to them, nor serve them."

"Thou shalt not take the name of the Lord thy God in vain."

"Remember the Sabbath day to keep it holy. Six days, and thou shalt do all thy work."

"Honour thy father and thy mother."

"Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbour."

"Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbour's."

One of the first things noticed by the scholar on the stone is, that there is no distinction between initial and final letters. Mem has exactly the same form at the beginning of Moses as at the end of Mitsrayim. Kaph is the same form at the beginning and end of words.

The second word appears to have a dalet where the right letter is vav, as if it was pronounced Hadtsethicha.

In Mitsrayim the yod is omitted, as if it was pronounced Mitsram.

In the phrase translated "other gods," the word for gods has the aleph placed after the mem, and the yod is omitted.

The third commandment, so far as it is given, is written perfectly.

The fourth commandment has only לְקַדְּשׁ where the right word is לְקַדְּשׁ. The next mark after this is a round figure like O, which appears to have no other object than to fill out the line. "All thy work" is clearly Kelachtecha, instead of Melachtecha.

Some letters are omitted in that part of the fifth commandment which is given. The sixth commandment appears to be לֹא תִרְעָה, which is a considerable error.

The ninth commandment is perfect.

The first part of the tenth commandment has some mistakes. The word "covet" does not appear to have just the same letters in the two instances of its use.

The words "his ox" are partly written at the end of one line, and then they are written in full at the beginning of the next line, on the opposite side of the stone.

One of the greatest mysteries here is the peculiar alphabet. The letters are very different from the letters of all the other stones, and this convinces Dr. Lillenthal and others that this stone is much the most ancient. I have examined several alephs in different languages, and found no aleph like the one here. Take a dalet, and draw its horizontal stroke a little farther towards your left; make its perpendicular stroke a little wider, and then place your pen directly beneath the end of the horizontal stroke which you have extended, and as far down as the foot of the perpendicular stroke, and draw a mark directly towards the right angle, but stopping short of it, and this is the aleph. The mem is very similar to the Samaritan yod or the Samaritan tsadhe, as Nordheimer gives these in his grammar. Draw a horizontal stroke, then draw a similar stroke down from each of its ends, and draw another stroke down from its centre, and this is the mem. The lamed is the Roman L, with the horizontal stroke turned over, so as to point to our left hand. The vav and yod appear to be equally long. The ayin is like a square drawn within a circle, one angle touching the circle above, and the opposite angle touching it below. Fourteen of these letters

differ very widely from the present square character sometimes called Assyrian, and sometimes Chaldee. And this suggests the most interesting question, Whether this stone exhibits the original Hebrew alphabet, in which the holy books were written, before the Babylonish captivity?

The memorable record of the Talmud on this point is in Sanhedrin, fol. 21, col. 2, and is as follows:—

"Mar Zutra says, and some say it was Mar Ukba, In the beginning the Law was given to Israel in the Hebrew writing (letters) and the holy tongue. Again it was given to them in the days of Ezra in the Assyrian writing and the Aramaic tongue. Israel chose to themselves the Assyrian writing and the holy tongue, and they left to the plebeians the Hebrew writing and the Aramaic tongue. Who were the plebeians? Rabbi Chasda says, The Samaritans. What was the Hebrew writing? Rabbi Chasda says, The Libonaaah writing."

This extract from the Talmud furnishes a good foundation for an argument that this stone exhibits the original Hebrew letters in which the twelve tribes had all their sacred literature in the centuries preceding the Babylonish captivity. Ezra and the two tribes that went back to Palestine, carried with them the Hebrew language and the newly adopted Assyrian or square writing, and they have preserved both ever since. Now, mark how the Talmud answers the question where the original Hebrew writing or alphabet was then left. It was left with the Hedyototh, the plebeians, the uneducated, common people. Assuredly, it was a plebeian, an uneducated Hebrew, who engraved this stone. No competent Rabbi or educated Hebrew would ever write the Decalogue with so many omissions and mistakes, and evident confusion in the arrangement of the lines. No Rabbi would ever write Kelachtecha instead of Melachtecha. The Talmud says the original Hebrew letters remained with these uneducated writers. Next follows the answer to the question, Who are the Hedyototh, the plebeians? They are the Samaritans. The Samaritans got their alphabet from the ten tribes whose places they

came to fill in Palestine. It was the original Hebrew letters that they got and retained, and they never changed them for the Assyrian character. The last question and answer are equally weighty in our argument. What is the Hebrew writing? It is the Libonah letters. One lexicon defines this as meaning the letters that were made on rocks. Very well: so far as this goes, it decides that this black, polished rock, which we are examining, and which my friend, a stone cutter, tells me is the strangest stone he has ever seen, ought to exhibit the original Hebrew writing. Rashi's definition of the Libonah letters is still better. He says, "The letters used on the talisman and mezuzah קמיעות ומזוזות." Consequently, if we can prove that this stone is a talisman, that it is a veritable specimen of the very ancient Teraphim, we have the authority of the Talmud, that the original Hebrew alphabet was preserved on such objects.

Ezra would never have permitted such a stone to pass from his hands, and no disciple of Ezra, no approved scribe of the law in Judea from Ezra's time, five hundred years before Christ,

till the present hour, would ever have made such a wretched engraving of the Decalogue. Possibly Ezra would not have been ashamed of the wedge-shaped stone. It exhibits that Assyrian character which it is said he adopted, and the letters are beautifully made; but Ezra would never have owned this stone as his work. And when we consider farther, the prohibition of the Mosaic law was so strict against any use of figures carved in stone, whether of man or animal, in religious services, and how, from the time of Ezra, the restored tribes have utterly detested all such objects, we may well doubt whether such a stone as this could ever have been cut and treated with any respect among the restored tribes. There is not now a respectable Jewish Synagogue on the face of the earth, where such a defective writing of the Ten Commandments would be permitted to be read in the service. All things on the stone point to the time before Ezra rather than to a later period, to the ten lost tribes rather than the two restored tribes, to the kingdom of Israel rather than the kingdom of David, and to Samaria rather than Jerusalem.

(To be Continued.)

✓ PARIS.—A PRIZE AWARDED.—The Academy of Inscriptions and Fine Arts has awarded a prize to a co-religionist, M. Francois Lenormant, sub-librarian of the Institute, for his learned work, "The most ancient forms of the Phœnician Alphabet (or rather the primitive Hebrew) and its spread among the several nations of the ancient world." It is an extensive work, as yet in manuscript, by which it is expected much light will be thrown on several Biblical texts.—*Jewish Chronicle*.

✕ MR. PEABODY IN AMERICA.—Mr. Peabody passed through this city (New York) on his way to Baltimore, for the inauguration of his institute, to which he has made a further gift of \$500,000. He has also just presented \$150,000 to Harvard University, for the foundation and maintenance of a museum and professorship of American Archæology and Ethnology. The field is most interesting, and has been little explored. Forty-five thousand dollars are to be invested in a fund, the income to be applied to the collection of antiquities relating to the early races on the American continent. The income of a like sum is set apart for the support of a Professor of American Archæology and Ethnology in the University; and the remaining sum of \$60,000 is to be invested as a building fund for the erection of a suitable fire-proof museum building.—*New York Times*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 1, 1866.



SUGGESTIONS TO AMERICAN ARCHÆOLOGISTS.

IN the development of American antiquities, we shall probably be furnished with specimens of the most ancient forms of Hebrew writing now in existence. South America, being colonized from Jerusalem, over five centuries earlier than the great Mississippi valley, will, very likely, present a field very fruitful for the researches of archaeologists. From the Isthmus to the Amazon, and on the western coast even so far south as Chili, will be found the most ancient Israelitish ruins upon the continent. There, it is possible to discover Hebrew writing of the same form and character as that which prevailed at Jerusalem, six centuries before Christ. It is now generally believed by the learned, that the most ancient forms of the Phœnician alphabet are identical with the early Hebrew. It will, indeed, be interesting to procure the learned work of M. Francois Lenormant, the sub-librarian of the Academy of Inscriptions at Paris, alluded to on the preceding page, and compare the primitive Hebrew of the East with that of the great Western World. The identity of the form of the letters, will, not only point out the origin of the American aborigines, but the period of their migrations from the East. And thus, another link will be added to the almost endless chain of testimony in confirmation of the Book of Mormon.

We are happy to learn, that the celebrated philanthropist, Mr. Peabody, has presented the Harvard University, in America, with \$150,000 "for the foundation and maintenance" of a Museum and professorship of American Archaeology and Ethnology, and for the collection of antiquities, relating to the early races on that continent. We would suggest that one room in this Museum be appropriated as a Library, in which shall be arranged, the Book of Mormon, translated into all the languages of the earth; let this occupy the most conspicuous place in the depository; next in order, arrange the ante-diluvian inscriptions; (if any should be discovered;) thirdly, the inscriptions of the Jaredites, from the time they left the tower of Babel, until six centuries before Christ; fourthly, the Hebrew and Egyptian inscriptions of the Israelites from six centuries before Christ, till the close of the fourth century of the Christian era; and lastly, the Mexican hieroglyphics of the Lamanites till the discovery of America by Europeans. The first five volumes of Lord Kingsborough's *Herculean*

work, are wholly occupied with the Mexican or Lamanite hieroglyphics, plates, &c., while the remaining four volumes are mostly the published manuscripts of the early Spanish and European historians relating to the New World. Should the institution be unable to procure elsewhere, these nine huge volumes, we do not know but we might be prevailed upon to part with our own, now in Salt Lake City. We would further suggest, that the apartment for the Library be constructed of sufficient dimensions, for the translations of the Brass Plates in different languages, together with the translations of numerous other Sacred and Historical records of Ancient America, which will appear during the present and following century. Though there will be, during the present generation, erected in Western Missouri, an extensive Museum or Sacred Depository of all the original Metallic Plates, yet branch libraries can be furnished with authenticated copies of their translations. In the mean time, we hail with unbounded satisfaction, the proposed great work of American Archæologists.

O. Pratt.

The last company of the emigrating Saints, for this year, arrived in Salt Lake Valley on the 22nd of October. They can now appreciate the sacred song, "How beautiful upon the mountains," &c.

SACRED METALIC PLATES.

BY O. PRATT.

The Sacred Stones, with inscribed Hebrew characters, are creating quite a sensation among archæologists. Ancient American history seems to be revealing itself from the archives of the tomb; and the learned are beginning to ask, Who were the people who constructed the ancient mounds of the New World, and wrote in ancient Hebrew characters, extracts and sentiments from the Hebrew Scriptures? The Nephite history, translated from the Gold Plates, and published nearly thirty-seven years ago, replies, that they were Israelites, not the ten tribes, but the descendants of Joseph and Judah. The Nephites were principally the descendants of Manasseh, the son of Joseph. The Prophet Nephi and his small company were brought out of Jerusalem, eleven years before the Babylonish captivity, or six centuries before Christ; they sailed from the southern portions of Arabia over the Indian and Pacific oceans,

landing on the Western coast of South America, not far from where now stands the city of Valparaiso, in Chili. In the first year of the captivity, the Lord led forth another small company from Jerusalem, under the leadership of Mulek, one of the sons of Zedekiah. Mulek was consequently a descendant of Judah, through the lineage of king David. This last company landed in North America, some distance North of the Isthmus of Darien, and soon after, emigrated into the northern portions of South America, where they dwelt, until they were discovered by the Nephites who united with them. This union took place some four centuries after the land was colonized from Jerusalem. During this long period, the Mulekites had become much degenerated: not having brought any copies of the Scriptures with them from Asia, their language had become so corrupted, that the two nations could not understand each other: but,

by constant intercourse with the people of Nephi, they were reclaimed, and taught properly in the language and religion of their fathers.

But when did the Nephites send forth their colonies into North America? The Nephite history says, "And it came to pass that in the thirty and seventh year of the reign of the Judges," (being the 546th year from the time Nephi left Jerusalem, and the 54th year before Christ,) "there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla," (the Northern part of South America,) "into the land which was northward.

And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built him an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward. And behold, there were many of the Nephites who did enter therein, and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year. And in the thirty and eighth year, this man built otherships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward. And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go, we know not. And it came to pass that in this year, there were many people who went forth into the land northward. And thus ended the thirty and eighth year. And it came to pass in the thirty and ninth year of the reign of the Judges, Shiblon died also, and Corianton had gone forth to the land northward, in a ship, to carry forth provisions unto the people who had gone forth into that land; therefore it became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman, who

was called Helaman, being called after the name of his father. Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men, throughout all the land." (Book of Mormon p. 387.)

"And it came to pass in the forty and sixth year, yea, there was much contention and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatsoever parts it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land.* And now no part of the land was desolate save it were for timber, &c.; but because of the greatness of the destruction of the people who had before inhabited the land, it was called desolate. And there being but little timber upon the face of the land, nevertheless the people who went forth, became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell. And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east. And the people who were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings. And it came to pass as timber was exceeding scarce in the land northward, they did

* North America had previously been occupied by a very dense population called Jaredites, who came from the Tower of Babel, and were destroyed about six centuries before Christ.

send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and cement. And it came to pass that there were many of the people of Ammon, who were Lamanites, by birth, did also go forth into this land.

And there were many records kept of the proceedings of this people, by many of this people, which are particular, and very large, concerning them; but behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations, and whoredoms, cannot be contained in this work; but behold there are many Books, and many records of every kind, and they have been kept chiefly by the Nephites, and they have been handed down from one generation to another by the Nephites." p. 393.

During the first ten years, after the Nephite emigration commenced from South to North America, there must undoubtedly have been several hundred thousand souls spread over the North wing of the continent. Many of these were settled along the western coast, while others afterwards boldly penetrated into the great interior, travelling a great distance, and founded colonies, near "LARGE BODIES OF WATER, AND MANY RIVERS." From the description, their country must have bordered upon the great lakes, in the vast region of the mounds, embracing some fifteen hundred thousand square miles in the great Mississippi valley. It must be borne in mind, that this great influx of Israelites from the South to the North, commenced near the beginning of the first half century before Christ. And during the next four centuries, the whole continent both North and South, became densely populated.

But they were divided into two separate nations, the Lamanites occupying South, and the Nephites, North America. This was their position three hundred and seventy-five years after Christ, at which period, after the continent had been convulsed by war for fifty years, the Lamanites began to prevail over the Nephites, and drove them from the Isthmus, and from various parts of the land, burning and destroying their towns and cities. And finally, in the three hundred and eighty-fourth year after Christ, the whole Nephite nation having been collected in the interior of the State of New York, were overpowered and destroyed, the Lamanites alone remaining in possession of the land. The Prophet Moroni, who had possession of the Gold Plates, kept himself hid from the Lamanites, and continued his history, until four hundred and twenty years after Christ, and being commanded of the Lord, hid up the Plates in the hill Cumorah, in Ontario county, in the State of New York, where they remained a little over fourteen centuries, being discovered to Joseph Smith by an angel of God, and obtained by him, Sept. 22nd, 1827.

These plates were seen by twelve men who lived in that part of the State, four of whom, including the translator, also saw them in the hands of an holy angel in his glory, and heard the voice of God, testifying to the correctness of their translation by the Prophet Joseph Smith, through the gift and power of God: after which the plates, by the command of God, were again hid up, under the charge of the angel, to be hereafter revealed in the Lord's own due time. The English translation was published early in the spring of 1830. The solemn testimonies of the twelve witnesses, are prefixed to the printed editions, in the eight different languages into which this ancient American Bible has already been translated.

Before proceeding further, we unhesitatingly say, that there are no discoveries, since the New World was revealed to Europeans, that, in the least, militate against the true and faithful history, which God has revealed in the wonderful Book of Mormon. But, on the contrary, there is

a world of evidence, derived from both internal and external sources, from American antiquities, and from the religious customs, traditions, and lan-

guages of the aborigines, to establish the divine authenticity of that sacred Rock upon a basis, as firm and immoveable as the Rock of ages.

(To be continued.)

THIRTY-SIXTH SEMI-ANNUAL CONFERENCE.



(From the *Deseret News*.)

The Semi-Annual Conference convened in the Bowery in this city on Saturday morning, October 6th, 1866, President Brigham Young presiding.

On the Stand during the meetings were Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells, the First Presidency; Orson Hyde, John Taylor, Wilford Woodruff, Geo. A. Smith, Amasa M. Lyman, Ezra T. Benson, Lorenzo Snow, Erastus Snow, and George Q. Cannon, of the Twelve Apostles; John Smith, Patriarch; Joseph Young, sen., Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge, and John Van Cott, of the Presidency of the Seventies; John Young, Edwin D. Woolley, and Samuel W. Richards, the Presidency of the High Priests' Quorum; Daniel Spencer and George B. Wallace, of the Presidency of this Stake of Zion; Edward Hunter, Leonard W. Hardy, and Jesse C. Little, the Presidency of the Bishopric; Peter Maughan, presiding Bishop of Cache county; Lorin Farr, President, and C. W. West, presiding Bishop of Weber county; Geo. D. Watt, and Edward L. Sloan, Reporters, with other Elders and Bishops from various parts of the Territory.

In front of the Stand were the Tabernacle choir, led by Elder Robert Sands; the Ogden choir, led by Elder William Pugh; and the Logan choir, led by Elder William Knowles.

The Conference was called to order by President Brigham Young. The Tabernacle choir sang, "The morning breaks." Elder Orson Hyde prayed. Singing, "Go ye messengers of glory," by the Tabernacle choir.

President B. Young expressed himself that his desires and prayers were and are, that the Elders of Israel and

all the Saints, may have the Spirit of God to such an extent, that they may never be deceived; and he asked, would it not be well for the Elders in speaking, to bear testimony to the work of the Lord? He bore testimony to its growth, and the growth of the Saints in the principles of eternal life; and inquired, if any had failed to increase in faith and in receiving the revelations of God, who had hindered them from so doing, or taught them anything that would prevent them from receiving any blessing they could desire in righteousness?

President H. C. Kimball spoke in testimony concerning the establishment of the kingdom of God, quoting the words of Jesus, "The kingdom of God is within you," and showing that those who have rendered obedience to the truth, and have the Spirit of the Lord with them, and the principles of the kingdom in their hearts, are the recipients of the blessings expressed in those words. He bore testimony to the Saints, as a people, having increased in righteousness, faith, and good works.

President D. H. Wells reasoned upon the promise made by the Lord to his Elders, that if they would go forth without purse and scrip, and bear His Gospel to the nations, they should be fed and clothed, and have means put into their hands, and pointed to the realization of that promise by all who had gone forth in faith. Also, the promise made through the Elders, that those who would obey the Gospel should receive a testimony of its truth—a promise which no impostor could make with the most remote prospect of its being fulfilled. Yet it has been proven true by thousands, and thou-

sands to-day can bear testimony to its truth. He exhorted the Saints to diligence and faithfulness in the performance of the duties which are required at their hands, and referred to the rich blessings which we enjoy—blessings of the heaven and the earth; enjoining the necessity of taking care of the grain which the earth has abundantly brought forth this season, and of every blessing, temporal or spiritual; and urged prayerfulness and humility before the Lord, that the Saints might be preserved from evil.

Singing by the choir. Prayer by Elder Geo. Q. Cannon.

2 p.m.

Singing by the Ogden choir. Prayer by Elder John Taylor. An original piece, composed by Elder H. W. Naisbett for the occasion, was sung by Elder George Teasdale, chorused by the Tabernacle choir.

Elder Orson Hyde addressed the congregation in a very instructive manner, quoting the words of Jesus to the Nephites, "Then shall the work commence with the Father among all nations," &c., showing by figure and illustration, that the work of the Lord, for the accomplishment of his purposes, has commenced among the nations, and that they are being prepared for desolations and great misery, if they will not receive the truth, as the Saints of God are being prepared for unnumbered blessings if they continue faithful. He bore a strong testimony to Joseph Smith being a Prophet of God, and to President Brigham Young being the man appointed and accepted of the Lord to lead his Church since the death of the Prophet Joseph.

Singing by the Logan choir.

Elder John Taylor treated on the order of the organization of the Church of Christ, showing that the churches of modern Christendom are wrong in doctrine and organization according to the Bible, on which, as a revelation from God, they are professedly based. He referred to his early studies of the Scriptures, and to his being satisfied that the Church of Christ, as organized in the days of Jesus and his immediate disciples, had in it Apostles, Prophets, helps, gifts, and blessings, which were to continue while the Church was re-

cognized and owned by God. These he could not find in the churches of the world; but when he found them, with the power of God, as revealed through Joseph Smith, he had received the message brought with gladness. The Lord had confirmed to him, as to thousands of others, the truth of the words spoken by his servants. He showed that the preaching of the Gospel, the authority of the Priesthood, and bearing the testimony of the truth in power to the nations, had gathered all who have come together to keep the commandments of God.

Speaking of testimonies, he said, "God has spoken, the heavens have been opened, and who of the Saints does not know it? He has spoken from the heavens, he is our God, we are his people, and we know it; and no power can stay the onward progress of his work."

Singing by the Ogden choir. Prayer by Bishop P. H. Young.

Sunday 7th, 10 a.m.

The vast Bowery was crowded to excess, with an interesting and attentive congregation, while crowds were compelled to go away, being unable to get within hearing distance of the speakers.

Singing by the Tabernacle choir. Elder Lorenzo Snow prayed. Logan choir sung, "Sweet is Thy work."

Elder Wilford Woodruff occupied the Stand, and spoke by way of testimony in a most interesting manner, referring to the way in which the Lord had worked upon him when a young man, before he had heard of the Gospel, preparing him to receive it; and of the manner in which God had worked upon President B. Young and many other Elders, for the same purpose. He also spoke of the efforts of the adversary to destroy those noble spirits who had received the truth at an early day of the Church, and of evil spirits coming to them in numbers, at various times and places, with this object; bearing testimony of having been so attacked in London, when in company with Elder George A. Smith, and of three angels appearing to him, who relieved him from the power and presence of the wicked spirits. This testimony, he said, he had never borne

publicly before; and the spirit which accompanied it declared its truth to the immense congregation to whom it was for the first time given. During his remarks, he related many interesting incidents of the protecting care which the Lord has exercised over his servants.

Elder John D. T. McAllister sang, "I live for those who love me."

Elder Erastus Snow followed, speaking of the Gospel being brought to him when a boy in the State of Vermont, and of the power of God which rested upon him, sealing upon his heart the truth of the testimony borne to him by Elder O. Pratt, who first preached the truth to him. From that time until the present, he had been engaged in bearing testimony of the Gospel to this and other nations, seeking out the honest in heart. He narrated part of his personal history connected with the Church, and some of the persecutions he had endured with his brethren for the truth's sake; and testified that it was and is the power of God, and not of man, which has ever sustained His servants and controlled the destinies of His work. In bearing testimony to the work of God, he pointed out the effects of the Gospel upon those who receive it, and referred to the coming forth of the Book of Mormon, the simplicity of the doctrines contained in it, and the blessings which are received by those who believe in, and accept it as a revelation from God.

Singing by the Ogden choir. Prayer by Elder George D. Watt.

2 p.m.

The congregation was larger and denser, if possible, than in the morning.

Singing by the Tabernacle choir. Prayer by Elder W. W. Phelps. Singing by the Ogden choir. Sacrament administered by Bishop Hunter and assisting brethren.

President B. Young spoke of the unanimity of feeling enjoyed by all who receive the Gospel, and their desires to make known its truths to all the children of men. Mankind can never find out God by any other than the Lord's own appointed way. He referred to his first hearing the Gospel, and to the correctness with which

the plan laid before him by illiterate men, corresponded with the plan laid down in the New Testament; and spoke of the overwhelming testimony by which the work of God was sustained in this age, even in an early day after the organization of the Church. The systems of religion taught among men do not teach mankind, nor have they power to advance them in the knowledge of God. The Gospel is the only true philosophy in the heavens or in the earth; and when it is preached to all nations as a witness, then will come the end of the reign of wickedness on the earth.

He reviewed the settlement of this country by the Latter-day Saints; the difficulties which had to be encountered and contended with; the kind manner in which strangers were treated when passing through in the early days of the country's being settled, and the perfect security to life and virtue—the freedom from assault and insult—which then characterized this city and all the settlements in the Territory. The "civilization" now sought to be introduced into this community, is trying to change this, endeavoring to destroy peace, virtue, order, sobriety, and everything wholesome and good. He asked the people, as a whole—the Latter-day Saints and those that are not Latter-day Saints, who are friends to wholesome laws and good order, to express themselves, whether they would permit gambling houses, grog shops, and places that lead to and produce such kinds of iniquity? The vast concourse of people present declared, by uplifted hand, that they would not permit gambling, houses of ill fame, nor grog shops to exist in their midst. An opposite vote was called, but failed to receive the response of a single uplifted hand. The President continued, showing the evils of gambling, drinking, and other kindred vices. There are but a very few of those who have come among this community, entertaining views different to the people here, that follow these vices, encourage them, or seek to aid those engaged in them; and all good citizens, irrespective of creed or faith, will aid in their suppression, that the welfare, peace, and good order of the community may be promoted.

He alluded to the family of Joseph Smith the Prophet, and to the kindly feelings which have been entertained towards them by the Authorities of the Church and the Saints; and called up portions of the history of the Prophet Joseph, which proved how far that family have gone astray, as will all who follow after them in their present course.

He then stated that he would hold Conference until he felt it was right to dismiss it.

The Tabernacle choir sang an anthem.

President H. C. Kimball spoke a few minutes, corroborating the remarks of President Young with regard to the family of the Prophet Joseph, and closed the meeting with prayer.

Half-past 6 p.m.

A meeting of the Priesthood was held in the Tabernacle, the building being crowded. Addresses were delivered by Bishop Hunter, Elder John Taylor, and Elder George Q. Cannon, instructing the brethren on many items connected with their duties.

8th, 10 a.m.
Singing by the Tabernacle choir.
Prayer by Elder Joseph F. Smith.
Ogden choir sang.

Elder George A. Smith addressed the congregation, calling up many points in the history of the latter days of the life of Joseph the Prophet; the troubles he had to contend with, produced by false brethren and from other causes; his receiving the revelation on plurality of wives; the last conversation brother George A. had with him on the subject, in which he showed the salvation, glory, and exaltation that it would produce; and referring to many other interesting points and incidents.

President B. Young followed, also recalling incidents and facts in the history of the Prophet Joseph, with regard to the authority conferred upon the Twelve to build up the kingdom, and that to them were given all the keys and power for that purpose.

Elder George A. Smith made a few further remarks, bearing testimony to the remarks of President Young.

Singing by the Logan choir. Prayer by President D. H. Wells.

(To be continued.)

SPAIN.—The Queen Dowager (says the *Avenir National*) has added her solicitations to the advice tendered by the Duchess de Montpensier to Queen Isabella, but without effect. The Marquis de Miraflores, one of the oldest of the Spanish nobility, and formerly President of the Council, next endeavored to show the Queen the danger of the course she was pursuing, but his influence was equally unavailing. Arrests continue to be made amongst the people and in the army. The colonel of the King's regiment and other officers have been sent off to the Philippines. The influence of Gonzales-Bravo is increasing every day. Father Claret has confidence in him alone, and Sister Patrocinio considers that he is the man appointed by God to save the Church and Spain.

Our news from Spain (says the *Siecle*) is most afflicting. Never has such a state of things existed. Everything is in paralysis. Commerce, trade, and agriculture, are at the last gasp, and the severity with which the immediate payment of taxes is enforced, terrifies the population. In the great centres of business there remain some resources, but in the small towns there is desolation. The representations of pauperised families have no effect in mitigating the misery to which they are doomed. At the same time the prisons are full of innocent citizens. Neither age nor sex is respected. There is grief in families, disgust in the army, and fear everywhere, but greatest in the Government, which is expecting a revolution on all sides. M. Berger, Marquis d'Isidori, a French citizen, was arrested in his bed at three o'clock in the morning. The private letters are opened, and the provincial governors seize on all correspondence that is suspected by them. This state of things cannot possibly last, and a catastrophe is momentarily expected, for despair and misery have exhausted all patience.